

☐ UNCLASSIFIED☐ INTERNAL  
USE ONLY☐ CONFIDENTIAL☐ SECRET

## ROUTING AND RECORD SHEET

SUBJECT: (Optional)

FROM:

SR/CA/E [ ]

EXTENSION

7168

NO.

XAAZ-16228

DATE

25 Sept. 63

TO: (Officer designation, room number, and building)

DATE

RECEIVED

FORWARDED

OFFICER'S  
INITIALS

COMMENTS (Number each comment to show from whom to whom. Draw a line across column after each comment.)

1.

RID/AN

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SR/CA/E [ ]

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15 OCT 1963

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SR/CA/E [ ]

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5829

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R/CO/PS

12.

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15.

R/CO/PS - DE 58

att. Berry

Please index the two names as indexed on pages 11 and 12. Both are Soviet citizens who were in contact with Subject of [ ] when he travelled to the Soviet Union in August 1963. This attached report will be filed in 74-124-29/3 with a cross-reference copy in [ ] ads

MICROFILMED

MAR 12 1970

DOC. MICRO. SER.

DECLASSIFIED AND RELEASED BY  
CENTRAL INTELLIGENCE AGENCY  
SOURCE/METHOD/EXEMPTION 3B2B  
NAZI WAR CRIMES DISCLOSURE ACT  
DATE 2007

74-124-29/3

ABSTRACT [X] INDEX [X]

DATE 25 Sept 63

25 September 1963

CONTACT REPORT

Source : Western citizen of Ukrainian parentage, resident of France, who travelled to the USSR in August 1963 with a group of tourists.

Itinerary : Leningrad (5 days), Moscow (5), Novgorod (1), Orel (1), Kharkov (1), Kiev (5), Lvov (4), Uzhgorod (in transit, several hours).

Customs : Source claimed he encountered no customs or control difficulties. He brought back with him 3 copies of the following Soviet Ukrainian local newspapers: Vechirnyy Kiev, Sotsialistychna Kharkivchyna, and Chervony Prapor. In addition, he brought back 20 books, manuscript of a poem and small gift items.

Mobility : Source frequently wandered about on his own, usually accompanied by a French student who did not understand Ukrainian or Russian.

Sources Impressions"Creative Youth Club"

In Kiev, during one of the sightseeing tours of the city Subject took on his own, he stopped in at a coffee house called Chay i Kava (Tea and Coffee), which he later found was a meeting place for Kiev students, particularly members of the Creative Youth Club, Suchasnyk. Source claims to have had a number of subsequent meetings at the club of several hours duration with various young people. It was at the Chay i Kava where source met Volodya, age 21, student of journalism who also writes poetry; and Mykola, age 25, postgraduate student of ethnography and employee of Radio Kiev (full names and personality information on both submitted separately). The Creative Youth Club, as described by Volodya, Mykola and others, is an organization of Ukrainian students whose aim it is to be active in Ukrainian cultural life. According to Mykola the club also has its distinct political purpose; i.e., to struggle for Ukrainianization which is inseparable at present from politics. One of the students made the following statement to the source: "Today, we are not permitted to develop any political activity. We can be active only in the cultural field. You must know, however, that cultural activity also has its political aspect." As an example, Mykola told about the celebrations on the occasion of the Ivan Franko anniversary in January 1963 which were organized by the Creative Youth Club in a Kiev park.

Students were warned, on the even of the celebrations, to refrain from any ceremonial preparations. Nevertheless, members of the Club went ahead with their plans and some 2,000 of the students, many of them in national costumes, gathered around the Ivan Franko monument in the park. The authorities switched off all the lights but the students had come prepared with torches which they lighted and continued their celebrations. The authorities then tried to drown out the speeches and songs by transmitting loud music over the public address system. This action caused a highly charged atmosphere and drove the students out of the park into the streets of Kiev where they continued their speeches and singing until the early morning hours. The militia refrained from interfering and, fortunately, no accidents occurred; but a purely cultural affair, the celebration of a writer's anniversary, had been turned into a political manifestation.

One evening at the Chay i Kava, source met two American female students, Diane and Barbara, from the University of Minnesota, who were on a 3 weeks' tour of the Soviet Union. The source went for a walk around Kiev with the two girls, Volodya and other Soviet Ukrainian students. During a discussion about Shevchenko, one of the Soviet students asked the source to tell the girls that Shevchenko was to the Ukrainians what Pushkin or Lermontov was to the Russians. This comment was overheard by a man who was passing by the group. He began to shout in Russian, "What are you talking about? Shevchenko was trash. You can't compare him with Lermontov and Pushkin." The local students said the man probably was a Jew. Volodya was going to strike the man and began to shout at him that Pushkin was trash, Lermontov was nothing, etc. Some of the other students in the group restrained Volodya and tried to calm him down by reminding him that such conduct was "dangerous".

The Creative Youth Club developed from a students' underground organization. It was legalized only two years ago. Prior to its legalization, the Club had a more political flavor which could best be described as Ukrainian national-Communism. Before the Club was legalized, many of the members were expelled from universities and arrested. Authorities finally came to the conclusion that its activities could be controlled better if the Club were legalized.

The Club members with whom source spoke were Ukrainian patriots, very anti-Russian and atheists. They were very surprised to hear source say he believed in God. Club members described themselves as idealistic Communists and true Leninists. They considered Communism, or rather socialism, was the best and indisputable system and, if they were asked to defend it as such, they were ready to do so even from the all-Union, Soviet standpoint. All those Club members with whom source spoke emphasized that Russia was hampering the development of Ukrainian culture and language. They strongly criticized Russification and economic exploitation of the Ukraine. Typical expressions heard by source were: "Russians want to destroy our Mother-Ukraine." (The

expression Mother-Ukraine - Nen'ka Ukraina - was frequently used). "Russians want to destroy the Ukrainian culture and language but they will never succeed." "They want to assimilate us by pointing up similarities in our languages." "The Ukraine is rich, but things are not available to us because everything is being shipped north." When source inquired about the Khmelnytsky monument and the Treaty of Pereyaslav (Russo-Ukrainian union), he received an ironical reply to the effect that Andrusiv was also a symbol of Russo-Ukrainian union. (Note: The Ukraine was divided between Russian and Poland by Andrusiv's Russo-Polish Treaty.)

Students with whom source talked at the Chay i Kava expressed their views quite openly, particularly when they were alone with him or in the company of a friend. There were some who were more cautious. During a conversation the source was having with some of the students at the Chay i Kava about Hrushevsky, one of the students stood up, warned Volodya that it was dangerous to talk about such things there and went away. On one occasion, the source voiced his surprise at the open manner in which students spoke to him about the Russian policy in the Ukraine. Mykola said, "Of course it is dangerous, but even to be seen with you is dangerous. What else can we do? There is no other way?"

Source was told that Club members frequently go to the country where they hold cultural evenings at which time they have poetry readings and listen to lectures on Ukrainian literature and history. They collect materials and information on Ukrainian ethnography, folklore and history on which they work during the winter months.

The Club's territorial range is not restricted to Kiev. Although officially they are organizationally not connected, similar clubs or branches exist in all large cities of the Ukraine, some of them still legally or semi-illegally. According to Volodya, a group of students from one of the Clubs was arrested in the early spring of 1963 in Chernovtsi. Another similar group according to Mykola and others, was recently arrested in Odessa during a cultural evening. It was not known whether any of those arrested were punished. Volodya and Mykola said there was a recent arrest of Creative Youth Club members together with Young Ukrainian lecturers and professors in Lvov. The Lvov student group is considered to be most numerous and most active. It was recommended to the source by students with whom he talked in Kiev that he get in touch with members of the Lvov Creative Youth Club to hear their views but he was told to find them on his own because the Kiev students refused to give out any names or addresses of the members.

The source asked Volodya why it was that he heard only Russian spoken on the streets in Kharkov. Volodya replied, "Don't worry about that. Our people are also active in Kharkov." Volodya told the source that there was a Creative Youth Club in Kharkov also and that it was headed by a young professor of law who had a book published recently on either

international or Ukrainian public law. Source could not recall the name of the professor.

Volodya, Mykola and other students said they would like to obtain the following books: Hrushevsky's, History of the Ukraine; The Ukrainian Encyclopedia; Dr. Zhivago; and books by Vynnychenko. The source questioned their desire for Hrushevsky's History since there were Soviet Ukrainian histories. One of the students replied that, "The Soviet Ukrainian history is a history of Russia. There is no truth in it." The students told source they wanted to know the truth about the Ukraine. They suggested that source send the above-named books to them at the Chay i Kava in Kiev via other tourists. They also suggested mailing books to them but not to their private home addresses.

The members of the Creative Youth Club regard themselves as the elite of Ukrainian youth. They are very proud of their activities. They told the source that Club membership was continually increasing and that their position was being strengthened throughout the Ukraine in spite of obstacles being created by Soviet authorities. According to Volodya, the Club membership is growing and is active. He said, "We shall be able to do even more in the future. Soon you will see what we will achieve." Ukrainian nationalism, according to students with whom source spoke, means a Ukraine independent of the USSR, full development of Ukrainian culture and economy managed from Kiev. They stressed economic and cultural aspects above the purely political aspects.

#### Relationship of the Ukrainian Writers to the Creative Youth Clubs

The majority of the students with whom the source spoke personally knew and admired the young Ukrainian writers and artists, although source could not say whether the writers were members of the club. The students talked about Drach, Korotych, Kostenko and Vinhanovsky, making such comments about them as, "Their spirits are very strong and healthy. They are our people. The authorities will not be able to break them." Students complained that writings such as Korotych's, Sonyashnik (The Sunflower), were difficult to obtain because they are usually printed in small quantities and sold out within 15 minutes after being put on the market. On one occasion one individual bought all the copies in one of the stores to distribute them among his friends.

As a consequence of the campaign being waged against them by the Party at present, the young writers are keeping silent. There were rumors that it was actually forbidden to publish any of Drach's works for a while. Lina Kostenko is the most popular with the students. She is referred to as a genius, and students predict a great future for her as a poetess. She is, in jest, referred to as "the nun" because she keeps mostly to herself at home.

Dziuba also is held in high regard. He enjoys respect and admiration. Korneichuk is generally disliked and spoken of with distaste as the man

who "liquidated" Dziuba. Dziuba had criticized Korniechuk on one occasion. The latter swore he would avenge himself and has indeed kept his promise. There was a time when it was forbidden to publish Dziuba's writings in the press. He lived in misery. Students collected money among themselves to help him. As a result of pressures from the authorities, Dziuba became very ill and had to spend time in a sanatorium. He has only recently been permitted to write again. Dziuba's wife also is a very talented critic. (Note: Information about Dziuba being in a sanatorium was received in a letter received in the West from one of Dziuba's colleagues.)

Source was given the following by students with whom he met: Korotych's, Sonyashnyk; collections by Valentina Nevinchena, Evhen Bandurenko and Valentina Tkachenko; Sertse Vsesvita by O. Berdnyk, and in Russian, A Vynnyk's, Fantasticheskiye Povesti. Comment made about the latter two books was that one should not pay too much attention to the books because they were tendentious.

Maxim Ryl'sky was mentioned with particular sympathy. Students said that although he was old, he gave much help to the young. Some of the students spoke of Tychna as a wonderful man who helps his younger colleagues. Sosiura and Malyshko were also spoken of with high regard. The students knew little about Khvylovyi and could only comment that he had written well. They seemed reluctant to talk about him and were shocked when source mentioned his writings, particularly, Maty i Ya (Mother and I).

The students seemed well informed about the liquidation of Ukrainian writers, artists and scientists in the 1930s and spoke openly about the famine in the Ukraine in those years which completely devastated the best peasant element.

#### The Students' Opinions about Russian Poets

Evtushenko and Voznesensky were described as Russians of Jewish origin. It was source's impression that these two writers were not particularly liked by those with whom he spoke. The students became very indignant when source told them that Evtushenko called himself a Ukrainian when he was in Paris.

#### Students' Opinions About Soviet Authorities

Khrushchev was described as a great man who was very active internationally. However, the majority of the students also felt that Khrushchev had inflicted much harm in the Ukraine during the 1930s. Podgorny, in the students' opinion, might succeed Khrushchev. He is a Ukrainian, but this would not necessarily improve the lot of the Ukrainian people. Some thought he might be even worse than Khrushchev.

### Students' Opinion of the Ukrainian Emigration

The students with whom the source talked were very much interested in the activities of Ukrainian emigres. They felt Ukrainian emigres could do much to help them. Volodya told the source that when the Ukrainian Encyclopedia was published in the West, the Soviet Ukrainian Minister of Culture insisted that Soviet Ukrainian encyclopedia be published. Critical statements made by Western politicians were considered of great importance. According to the students, "the storm" Mr. Diefenbaker created by his attacks found wide coverage in the Soviet press and was a topic of public discussion, and it also caused a relaxation of Russification and relaxation in general at the time. Emigre press criticism of the fact that many people in the Ukraine do not use the Ukrainian language was considered important. The students told the source that the emigre press should stress Russification in the Ukraine and "the truth about the Ukraine." Some of the students with whom source spoke knew about Bandera. They felt he was a man of good intentions but that his methods were bad.

### The Attitude Toward Foreign Students Studying in Kiev.

While in Moscow, the source met a student from Ghana to whom he introduced himself as a student from France. The Ghanaian told the source that the students in Kiev were hard Communists and prejudiced against the colored students. The colored students, therefore, try to get out of Kiev to study in other cities in the USSR. In Kiev, Ukrainian students from the Creative Youth Club confirmed their lack of sympathy for foreign students who "behave themselves arrogantly and think that they are allowed everything, including the courting of our own girls." It was the source's impression that the much higher scholarships given foreign students (150 rubels p.m.) as compared to that given natives (15 rubles p.m.) was the main reason for the strained relations between the two groups.

### The Countryside

Source wanted to visit Basivka, the native village of his parents. He was unable to obtain any information at the Spravochne Bureau in Lvov about how to get there. Source asked a taxi driver, a Russian from Tula, to take him to Basivka. After getting started, the taxi driver asked source whether he had a permit to visit the village. When source replied that he did not, the taxi driver merely commented that an American was kept waiting for a permit for a week and never did get one. Enroute, the taxi driver picked up another man at the bus station to "show them the way". (Surveillance??)

According to source, life on the kolhosp in Basivka is quite miserable. His host has to work in the city in order to feed his family. He is employed with the Lvov bus plant and earns 140 rubles p.m. (source noticed that whereas in the Western Ukraine the term ruble is used, the term karbovanet's is used in Kiev.) With the exception of bread (dark bread - 14 kop. per loaf; white bread - 24 kop. per loaf),

there was a general shortage of foodstuffs in Basivka. Meat was practically unavailable in the stores. Butter was 2 rubles per 1 kg.

People in Basivka complained that it is very difficult for village youth to get to universities and institutes. In addition to very strict examinations and administrative restrictions, it is necessary to pay very high bribes to the professors.

Source noticed that the village children while speaking Ukrainian among themselves, used Russian terms in their games. It was explained that terminology used in all games in school, in the Pioneers and the Komsomol is Russian.

Source was asked in Basivka whether Americans wanted war. When he said that they did not, the people expressed the opinion that war was inevitable. They said it would be a conventional war, that neither side would use atom bombs just as neither side had used gas in WWII. The people expressed the opinion that it would be a good idea to acquaint the American politicians with misery. "They are naive and stupid because things have always been too good for them." The general consensus was, "Moscow will teach America. Let us hope it won't be too late." The middle-aged group felt that only a war with America could improve their lot and none seemed to be afraid of war. Source got the same impression in Kiev.

Residents of Basivka were very much interested in life in the United States and Canada. Source's relatives knew nothing about the release of the uniate Metropolitan Yosif Slipyy and were surprised to hear the news from him. They were reluctant, however, to discuss the topic. The peasants described the local orthodox priests as "no good." They said they were Communists who only take away their money.

#### Source Visits Hrushevsky's Grave in Kiev

Source could get no information from Intourist about how to get to Hrushevsky's grave at the Baikovo Cemetery about which he learned from French students who visited Kiev in 1962, so he took a taxi. A peasant from a nearby village who was working at the cemetery pointed the grave out to him. The peasant said, "Hrushevsky was a historian, but they say he was a bourgeois nationalist." Source asked the peasant what bourgeois nationalist meant and the latter replied that Hrushevsky wanted the Ukraine to be independent. Source said he didn't think that was a bad idea and the peasant agreed. The peasant told source that the cemetery church was closed on orders from above. A woman to whom the source spoke at the cemetery told source that "drushynniki" called on the priest and told him to close the church, saying that it was in very bad condition. They left when the priest refused to comply with their request but later, a larger group of "Druzhynniki" arrived. They broke down the doors, and almost demolished the church. A commission arrived on 17 July 1962 and formally closed the church. The same woman showed source the grave of a Mother superior (nun) who died in 1912 which was still well kept



and covered with fresh flowers. She told source that nuns and monks regularly visit and care for the grave. Khrushchevsky's grave also was covered with fresh flowers.

Sources visit to Kharkov

Source went to Mass in a church in Kharkov. Only about 10-15% of those present were young people. Many of the people wanted to talk with the source but others told them to refrain. Source did talk with several individuals who asked him about church life abroad. He was told that authorities prevent the young people from attending mass. A woman of about 60 approached the source and said loudly, "Russians are no good. They must be driven away from the Ukraine." She was immediately surrounded by others who told the source not to listen to her because she was stupid.

Miscellaneous

Source suggested to students with whom he spoke that they should come to see for themselves how people live in Canada. There reply was that it was absolutely impossible. When source told them that there was a student from the Ukraine studying in Paris, he was told that the student must have been a Party member.

Source learned that of the foreign authors, Ukrainian youth mostly reads (in translation), Dreiser, Flobert and London.

When source asked students with whom he talked whether there was still any terror in the Soviet Union, he was told that the arrests are made but very quietly.

Mykola (Full name and address submitted as identity)

Age: 25. Ukrainain. Graduate of philosophy and postgraduate student of ethnography. Employee of Radio Kiev. Member of Komsomol because "it helps a lot". One day when source was walking with Mykola, the latter pointed out where he lived. He apologized for not inviting source into his home. He said he would be ashamed to show him the old furniture and other "trash" they had in their apartment. Mykola is anti-Russian, a Communist and atheist. He is cautious in what he says and is rather reserved.

Mykola told the source that Volodya (another student with whom source had contact) was still young and too impulsive. Mykola said that the Western Ukraine was a true Ukraine. Students there were very active, legally as well as illegally. He said some of the students even dared to wear the Ukrainian trident. He urged the source to get in touch with Ukrainian students in Lvov but would not offer any names or addresses. Mykola said he knew about the existence of Suchasnist, the emigre publication.

During one of the meetings source had with Mykola, the latter gave him two books, Dniprova Chayka, Kiev 1960, and V. Gzhytsky's, Opryshky, Kiev 1962. When source returned to the West, he found in Dniprova Chayka in the forward on page 9, the following passages underlined in red: "She wanted to see the fatherland free and the people fortunate...the protest against the tsarist Russification policy and condemnation of those who for the sake of their class interests offended their nation and its culture." In Opryshky, the following was underlined: "There was a time in the past when there were better gods, Those who commanded woods, mountains, animals in the forests, valleys and the cattle. They sent spring and summer, autumn and winter. In the spring they dressed all the earth in green and in white vestments in the winter."

Mykola urged the source to get in touch with the "progressive element" abroad and contribute to its press. In his opinion, source could do more for them in the Ukraine via the progressive press than if he were to get involved with the Ukrainian "reactionary element".

Personalities

Volodya (Full name and address submitted as identity)

Age: 21. Student of journalism who also writes poetry. Volodya gave source a copy of two of his poems which had recently been published in Radyanska Ukraine. Volodya is very much interested in Ukrainian literature but he plans to make journalism his career. He is very talkative and rather naive. Source met him at the coffee house, Chay i Kava, (the Tea and Coffee). Volodya gave the source his address and asked him to write to him. Volodya is a Ukrainian patriot, a national-Communist, anti-Russian, a convinced atheist and impulsive.

Volodya told source that he owned one volume of Hrushevsky's History of the Ukraine. He was well acquainted with Hrushevsky's life history and how he died. He wanted source to send him the complete set of the History via a tourist. He said all of his colleagues would like to have books by Hrushevsky and Vynnychenko and asked that such be sent to them at the Chay i Kava via subsequent tourists.

Volodya promised to introduce source to Vitaly Korotych and to obtain for him some of the latter's manuscripts to be published abroad. He stated that these should be published only in Ukrainian progressive publications, not in the "reactionary press. He made the same request about his own poems. The meeting between Korotych and the source never took place.

SECRET

Identity for Izhola referred to in report on Kharbo's trip to USSR. Report dated 25 September 1962

Leonid FIMICHKO

RE CONTACT WITH SUBJECT OF

DOB 1928/11/5. Blond, blue eyes, narrow mustache. Ukrainian. Graduate of philosophy and postgraduate student of ethnography at Ethnographic Institute in Kiev. Employed as editor of Radio Kiev. Speaks very fine Ukrainian.

Δ Kiev, USSR

Subject's father, according to Subject, was former minister of the USSR. He is a convinced and known Communist. Xg& Born 1899. Subject's father: took part in the October Revolution and was very active in Soviet Ukrainian politics in the 1920's and 30's. He was deported to Kazakhstan in the 1930's and lived there with his wife until 1941. He was mobilized at the beginning of WWII. Served with Red Army as a senior officer. After the war he travelled a lot in Europe and Canada as a member of a Soviet commercial delegation. After his return to the Soviet Union, he was again deported to Kazakhstan. According to Subject, his father remained a convinced Communist although he complains that "what we have now is not real communism."

Note: There is a card in SR/6/Rio on one Aleksandr Konstantinovich FIMICHKO, d.o.b. ca. 1899 who was Rep. chief to Col. Pogrebnoi, Chief of Covert Section (Sic) of KGB, Kiev in 1949-52. In 1954, he was still listed as State Security in Kiev. This man could be identical with Subject's father.

SECRET

Identify for Volodya referred to in 15 September 1962 report onenko's trip to USSR.

✓ Zhenia <sup>H</sup> ~~WADA~~

Re contact with subject of ☐ ☐

(1) <sup>DOS</sup> Born 1942. <sup>CIT USSR</sup> 5'7". Black hair. Has artificial left eye. Slim. Ukrainian.  
Student of journalism. Also writes poetry. Rather naive and talkative. Very interested  
in Ukrainian literature. Plans to have journalistic career. Ukrainian patriot.  
National-Communist, very anti-Russian. Explosive. Convinced atheist.